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DIVINITY.

CHRIST'S KINGDOM NOT OF THIS WORLD.

A Discourse delivered before the Legislature of Vermont, on the day of General Election at Montpelier, October 12, 1826.

BY THE REV. WILBUR FISK, A. M.

JOHN xviii, 36.

Jesus answered, My kingdom is not of this world.

It has been to the discredit of the Christian religion, and to the detriment of those nations who have embraced it, that the true relation existing between this religion and civil government, has not been generally understood. The Jews supposed, when the Messiah came, he would exert his power and exercise his authority for their worldly advancement, and national aggrandizement. They supposed, in short, that he would come in the manner and with the authority of an earthly prince. But because Jesus of Nazareth came not thus, they would not acknowledge him. In vain did he endeavour to convince them by his spiritual teaching, his miraculous and divine power, and his benevolent works, that he was just such a teacher as they needed; and that, in his own way, he could bestow the greatest possible blessings upon their nation. They would not receive him. Their language was "we will not have this man to rule over us." In vain did he endeavour to correct their views, and bring them to a true sense of his government and authority, not only by his manner of asserting and exercising his authority, but also by expressly declaring to them, "the kingdom of God is within you." Or as in the language of the text, "My kingdom is not of this world." With a wicked consistency, they rejected both him and his saying. Thus their pride and worldly ambition deprived them of their only Saviour and rightful Governor, and proved, in the end, their overthrow and dispersion.

With less consistency, but we fear, in many instances, with no less criminality, various nations since that time, have professedly received Christ, but rejected his saying. They acknowledge Jesus as the Messiah, but they deny that his "kingdom is not of this world." In their zeal, and in their professed attachment for Christ, they have come like the multitudes in the days of his flesh, to "take him by force, and make him an *earthly* king." They have introduced his authority into civil government, and made use of his name to serve their worldly views, and carry on their political operations. In this way they have done great injury both to the cause of Christ and of civil government. The former has

degenerated into a mere system of outward forms, superstitious rights and disgusting bigotry; the latter has become oppressive and tyrannical; lording it not only over men's civil rights, but also over their consciences. Against all such unholy prostitutions and sacrilegious connexions, this saying of our Lord still stands opposed. "My kingdom is not of this world."

Of this, the more judicious among modern politicians have become convinced: and have made some successful efforts to break this unauthorized and unholy connexion, between church and state, and place each on more independent ground. In doing this, however, there is great danger of varying from the true point, by passing over to the other extreme. For the mind, in its changes, is like the vibrations of a pendulum, constantly, when it has left one extreme, tending to the opposite, with a momentum proportioned to its former distance from its proper point of rest. In breaking the improper union which has existed, in most Christian governments, between church and state, men are in danger of losing sight of the true relation which exists between them. They are apt to allow religion no share in the establishment and preservation of good civil government. On this side, our danger as a nation, lies. We have not, it is true, in rejecting from our government a national hierarchy, and all ecclesiastical establishments, rejected, like some others, Christ and his religion altogether. But it is to be feared our politicians are not sufficiently aware how much they are indebted to Christ's kingdom for those excellent principles which form the basis of our political fabric; nor do they seem to be fully aware of the vast influence of this kingdom in preserving this fabric from ruin. The sentiment seems to be imbibed by many, that however true religion may be, and however good in its place, it is of little or no use to the politician or his cause. Against this idea, as well as the opposite, the words of our text may be directed. For it is because Christ's kingdom is not of this world, in its origin, operations, influences and retributions, that it is of such eminent service in all good governments. If it were of this world, it could only accomplish what the governments of this world can, and in the same imperfect way; but because it is not of this world, but of higher origin and nature, therefore it possesses superior advantages and superior influence to settle, regulate and enforce the mutual rights of those who govern and of those who are governed. And on this, the well being of political society entirely depends.

To guard us against a criminal and dangerous indifference to the kingdom of Christ, in our political operations, by pointing out the proper relation between Christ's kingdom and the kingdoms of this world, so that the rights of each may be distinctly marked, their due share of independence recognized, and their alliance defined, will be the design of the present discourse.

It must be obvious to all who pay attention to the subject, that the terms *kingdom of Christ, kingdom of Heaven, kingdom of God*, as used in the New Testament, especially by the evangelists, refer primarily, to the spiritual government of Christ over the hearts of men, through the influence of that gospel of which he was the author. And when Christ says of his kingdom, "it is not of this world," he should be understood to distinguish it from the *governments* of this world. The object of Pilate's question seems to have been to ascertain whether Christ was a king. And the design of the answer was not only to affirm that he was a king, but to assert at the same time that his authority and government were not like those of this world. Understanding this to be the import of the text, we proceed to show in several propositions, how Christ's kingdom is distinguished from the governments of this world; and under each proposition, notice, that this difference renders the principles of Christ's kingdom of eminent service to the well being of political society.

1st. Christ's kingdom is not of this world in its origin. And in this respect it stands distinguished from secular governments. It is true, it may be said, all good governments originate from God; "for the powers that be are ordained of God." But they do not originate from God in the same sense with the kingdom of Christ. The governments of this world grow out of the peculiar circumstances of the people, and vary according to those circumstances, in different ages and different nations. Their laws are the enactments of men, and are executed by men; and are therefore subject to all the imperfections incident to humanity. Not so with the kingdom of Christ. Jesus, the divine Saviour, is the immediate lawgiver, the Holy Spirit is the prime minister, and all the subjects stand immediately responsible to the court of Heaven. Hence this is perfect in its nature and operations, immutable in its principles, and paramount in its obligations. And as it comes from the source of infinite wisdom, it is perfectly adapted to man's character and condition. And therefore it must, by consequence, contain in itself all the fundamental principles for the government of man, in all the possible relations of private, domestic, social and political life. For a government, such as infinite wisdom would prescribe for man in his present state, could not fail to take cognizance, not only of the soul in its abstract nature, but of the whole man in his compound nature of matter and spirit, and of all the various accidents and relations, growing out of that nature. Hence we discover the vast influence this kingdom must have where its operations are felt. But it must be allowed to operate in its own way. It can never be blended, under the administration of men, so as to be made the mere creature of secular power. To this the original dignity of Christ's kingdom will never submit. It dictates, but it will not be dictated; it regulates, but it will not

be regulated. Only let this kingdom alone; throw no obstructions in its way, and like an invisible genius, it will operate with its superintending and guiding influence, pervading every part, and lending its salutary aid to all the laudable operations of political society. And in the mean time this kingdom can be aided by the secular arm, not by directing or restraining its movements, not by wielding carnal weapons in its support, but only by removing obstructions; by *preparing a way for the Lord* and making *straight the paths* for his footsteps.

2d. This kingdom is distinguished from the governments of this world, in regard to the *time* of commencing its restraints. It begins with the early growth of sin; whereas the authorities of this world cannot take cognizance of sin, until it has become so strong and of such a mature age, as to break over all bounds, and boldly show itself the enemy of civil society. Though sin is inherent in the human heart, yet in its first exercises it is comparatively weak and feeble; but it grows and increases by exercise, until in process of time it breaks over all bounds and becomes notorious in its overt acts upon the peace of community. Then, and not till then, can the secular arm be raised to restrain it; but then, in most cases, the restraint comes in too late either to reform the transgressor or prevent injury to society. It is true, the criminal may now be confined or executed, but this does not remunerate the public or individuals for the loss already sustained; and from the imperfection of civil government, some loss must have been sustained before the criminal could be arraigned; though sin long before this might have been laying its plans and gaining strength for their execution. Nor after sinful propensities have thus become strengthened, is the punishment likely to prove salutary, in effecting a reformation in the transgressor. Therefore we say the secular arm is raised too late to save the community from loss, or to reform the sinner. Religion, on the contrary, comes in to exercise her power, while the half formed purpose is yet feeble and wavering, while the desire is yet growing. It crushes the serpent of sinful desire in the egg; it strangles the young Hercules of unholy passion in the cradle. It is thus the religion of Jesus Christ exercises a most timely and salutary influence upon the heart, fitting its subjects not only for the service of God, but for the service of the state.

3d. This kingdom is distinguished from the governments of this world, in regard to the *place* of commencing its restraints. For Christ, by the influences of his gospel, commences restraining his subjects within, at the root of sin; whereas the restraints of worldly governments, are only imposed upon the outward and open fruits of sin. The outbreakings and overflowings of moral evil may be resisted by the strong dykes of civil authority; but, like another Elisha, religion casts in the salt of grace, to heal the

fountain. Despair of success or fear of punishment may for a time restrain the restless spirit, but still it reigns in the heart, and is watching its opportunity for criminal indulgence ; but the spirit of the gospel, is stronger than this strong man armed, it enters into the soul and binds the strong man of sin and spoils his goods. This influence enters into the secret closets and visits the inward council chambers of the soul, and there it "reasons of righteousness, temperance and judgment to come." O could we get admittance to this secret parley, what should we there see? what an influence should we there see exerted? When criminal desire claims indulgence, when lust burns, when anger rages, when revenge seeks retaliation, when envy rankles, when pride swells, when covetousness gripes the heart and ambition moves the soul ; in short, when any one or more of the unholy passions, stirs up the soul to any thing unlawful, then who is that with aspect so dignified, with authority so commanding, and with eloquence so persuasive, standing amidst the dark and mutinous group, commanding and entreating, threatening and promising, expostulating and reasoning, until every wicked and corrupt Felix, and every proud and wanton Drusilla trembles? Oh it is the genius of the gospel of Christ ! she stands there from morning till night, and from night till morning, restraining, and sometimes changing, the wicked purpose of the heart. And have you my brethren never witnessed such a scene? Though not in others, yet doubtless you have in yourselves. What is it when temptation presented itself in all its most plausible and promising forms, what is it that restrained you? Was it the fear of civil authority? did the secular arm lay its restraint upon you? No, you are conscious that this, in most cases, had no influence upon you. But it was because the inward kingdom of God came nigh unto you with its restraining grace. And whatever you may think of the natural integrity of your hearts, however much you may pride yourselves that you are not as other men, you owe it to this same influence, that you are moral men and useful citizens. So far as you have escaped the influence of unholy passions, so far as you have been submissive to good government and useful to community, so far you are bound to say, "by the grace of God, I am what I am." And is this influence of no consequence to good government? Is it not indeed of vital importance to its very existence? for though the powerful arm of government were able for a time to keep the unprincipled man so far within the bounds of restraint, by the penalties and discouragements with which it hedges him round, as that he never comes under the lash of its penal sanctions ; yet how much mischief is done to society, by an evil disposed individual, who is barely kept under by the power of the law? Whatever is loose in example, whatever is indecent in language, whatever is corrupting to youth, all flow out of this kennel of moral filth. It is a moral, and infec-

tious disease, which, were it not for the direct or more remote influence of the gospel, would sooner or later corrode and destroy the body politic. For human laws cannot reach the seat of the difficulty. Who has ever found in the most perfect system of political law any thing that will answer this purpose? Do any of these codes forbid anger? or a lustful look? or an uncharitable thought? or a haughty spirit? or a hard heart? And could such laws be executed if made? Yet all these are forbidden by the laws of Christ's kingdom. For these laws are exceeding broad, extending to the inner man, and discerning the thoughts of the heart. Witness Christ's sermon on the mount; witness in short, the whole tenor of the gospel requirements. And does any one think this a dead letter, a powerless system? Is the gospel, like the governments of this world, incapable of executing such laws? This may be determined, by noticing in the next proposition,

4th. That the kingdom of Christ is distinguished from the governments of this world, in the manner of exercising its influence. This *kingdom*, says Christ, *is within you*: by which we are to understand, not only that this kingdom adapts its laws to the mind and takes cognizance of the thoughts of the heart, as we have already noticed, but also, that it exercises a *power* over the mind. "There be some of them that stand here," says Christ at a certain time, "which shall not taste of death, till they have seen the kingdom of God come *with power*." And not only were Christ's *words with power*, when he was on earth, and not only did he then give "to as many as received him the *power* to become the sons of God," but even after his resurrection and ascension, the "gospel was the *power* of God unto *salvation*, to every one that believed;" for it came to the people, "not in word only, but also in *power*, and in the *Holy Ghost* and in *much assurance*." And from the apostolic age to the present day, the true spiritual kingdom of Christ has maintained this same energetic character. It has a strength to arrest the mind, and light to convict, and power to condemn, and energy in all its operations. It takes hold of the mind with an authority which has made kings tremble, and vile transgressors quake like an aspen leaf. The Holy Spirit does this by its immediate operations, and by the exhibitions it makes to the soul of gospel truth; especially of the purity and sanctions of the divine law. In connexion with this the sinner sees his own impurity and his exposed situation. He sees the judgment to come, and its awful retributions, he sees the impossibility of escaping. Though there are many sins of which human laws cannot take cognizance; though there are many ways on earth of eluding justice; though in committing many of his sins, the secrecy of midnight shrouds him, and thick darkness covers him; yet for all these, he sees God will bring him into judgment, and there will be no escape. In short, the kingdom of Jesus Christ

brings all its influence from the other world, and there are planted those engines which operate so powerfully upon this. There the king sits enthroned, thence he issues out his mandates, and to that court all his precepts are made returnable. There all his subjects are held to answer, and there they are to be "judged according to the deeds done in the body." This it is that throws an awful grandeur about the religion of Jesus Christ, and it is this which gives it an influence upon the minds of men, surpassing every thing else. These are truths which are set home by the Holy Spirit upon the heart and conscience of the transgressor, and make him tremble under their influence. And frequently, being thus alarmed of his danger, and sorrowing for his sins, he throws open the door of his heart for the entrance of the gospel kingdom, and yields himself up to its renovating power. Thus it is that the Spirit carries on his work of reformation. He turns back the tide of nature's current; he unclasps the iron grasp of ruling passion; yea he brings in upon the dark chaos of the corrupted mind, a new and blooming creation, fresh and bright as primitive paradise. This is what the gospel calls regeneration, and is in fact the first establishment of this inward kingdom in the soul. Of such a mysterious, inward, supernatural change, some are in doubt, yea, some who appear to manifest a respect and a veneration for the Scriptures. But why should we doubt when, even leaving scripture testimony out of the question, matter of fact is so clear upon this point? Witness the effects of this gospel upon individuals and communities. And to do this we need not go beyond the limits of our own state. I appeal to the candid and judicious; has there not been within a few years a great change for the better, not only in individuals, but in many towns and villages throughout our land; and that too through the influence of the gospel? Have not these changes sometimes been sudden and unaccountable upon any natural principles. Let the unbeliever talk of high wrought excitement; let the caviller point to the hypocrite and the apostate, of which we confess there are too many; yet it still remains an undeniable truth that this reform has been great, glorious and permanent; it is the foundation of our morality, the spring to our Christian benevolence, and I will add, the bulwark of our government.

Look again at the powerful effects of this gospel of the kingdom, upon the hearts of the poor African slave; the stupid Hot-tentot; the wild Indian. Can the power of the gospel be questioned in any of these cases? We might collect together a vast number of historical facts, in relation to this subject, by which the power of the gospel might be illustrated, but we will confine ourselves to two instances, much in point—one among the Wyandot Indians of Upper Sandusky, (Ohio,) and the other among the Chippewas, on the Grand River, U. C. In the former place,

about three hundred and twenty, and in the latter about one hundred have been evidently made subjects of this kingdom. These were a short time since most degraded heathens; wild, wicked and intemperate. But now they have become Christianized and measurably civilized. Among the Chippewas, the Missisauqua tribe, is represented the "most intemperate, filthy and wretched," of any of our frontier tribes; and of these about ninety are reformed, and exhibit it is said a pattern of sobriety and devotion. And what is more striking, these changes have been effected simply by preaching Christ to them, and the effects were the very same as when the gospel was preached eighteen hundred years ago; the word was with *power*, the hearers were pricked to the heart and they cried out, "What must we do to be saved?" Now can any doubt that a kingdom like this has power in it? It marches directly up to a wild, drunken, degraded Indian's heart, and makes its successful attack upon the very evils of his moral nature: and proves itself to be the very same power which anciently arrested the wild man among the tombs, who was presently found, "sitting at the feet of Jesus, clothed and in his right mind." And this is the power which is exerted on all the subjects of this kingdom.

Here then is the difference between Christ's kingdom, and the kingdoms and governments of this world; secular power can only give the law, but Christ gives not only the law to his subjects, but also the power and disposition to keep it. "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled" in the subjects of his kingdom. "For the law of the spirit of life hath made *them* free from the law of sin and death." And here too we see the aid which this kingdom affords to all good governments. For when a man is made better by the gospel he is prepared for every good word and work. He is better for all the relations of life; he is the better magistrate, he is the better citizen.

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF THE REV. SAMUEL HUNTER.

THE REV. SAMUEL HUNTER was born January 26th, 1776, in the county of Montgomery and state of Maryland. His grandfather Anthony Hunter was an emigrant from Germany. His father, Henry Hunter, did not live long after the birth of Samuel. His mother married a second time, and removed to the state of North Carolina when he was about fourteen. In this state he

continued until he had arrived at the age of twenty-one : at this period he commenced the world for himself, and being desirous of the pleasures and happiness of the world, became an extensive traveller.

Led by curiosity, he went to hear a certain Mr. Spencer whose zeal or some other peculiarity had given currency to the report of his being a madman. However, his preaching seems to have been accompanied with the power and demonstration of the spirit to the heart of Mr. Hunter ; convinced of sin and fearful of its dreadful consequences he betook himself to prayer and reading of the Scriptures. But being destitute of religious associates and exposed to the contagion of corrupt manners, he was removed from his good purposes and the diligent use of the means of grace. He became more excessive in the ways of folly. Overtaken at length by severe affliction which blasted his prospects of earthly good, he once more indulged serious reflection about his soul's salvation. The idea of having to render a strict and just account to God of his conduct through life, and receiving a destiny according to that which he had done, seriously alarmed him, and urged him to accept the remedy provided in the gospel. This, through mercy, he found after a diligent use of the means of grace. He was prepared to say that he knew God had power on earth to forgive sins. It was in April, 1809, Smith county, Tennessee, near Carthage, that he experienced this most unspeakable blessing.

In August he returned to North Carolina, joined society in November, and in 1810, was sent to the Yadkin circuit under the direction of the presiding elder. In 1811, he was received on trial and sent to Bedford circuit, 1812 to Salisbury, 1813 to Orange, 1814 to Caswell, 1815 to Greenville, 1816 to Orange, 1817 to Bedford, 1818 he located. But finding his health had improved and he was capable of rendering some service to the people, he recommenced travelling. In 1819 he was readmitted and appointed to Guilford circuit, 1820 to Franklin, 1821 to Buckingham, 1822 to Bedford, 1823 he obtained a superannuated relation. He continued in this relation until he died.

Mr. Hunter was a sound, consistent, and doctrinal preacher. His manners, though not the most conciliating, were nevertheless reconcileable to the piety and sincerity of the Christian. He ever indicated the utmost frankness in his conversation, and never failed to appear what indeed he was. His ingenuity seemed never tortured in concealing what others might disapprove. If his position could be justified by Scripture, the face of a thousand enemies could not deter him in its defence. Deception had no place in his heart, hypocrisy he cordially despised, and the opposition of man he never feared. He was a bold and undaunted Christian.

The three last years of his life were attended with the severest affliction, and often in that time was he threatened with death.

He tried the skill of many of the best physicians he knew, but found little or no relief from any. Dr. Cook he thought better acquainted with his case than any other, and more successful in the application of remedies. To him therefore did he submit the management of his case.

In the first part of his affliction, death was a considerable terror to him. His desire was to live. But a little before the conference of 1825, he expressed himself as being entirely resigned to the will of his Maker, and having no choice for life or death. A little after this conference he went over to Winchester, to be more convenient to his favourite physician; thinking, that by this means, his recovery would be rendered more speedy and certain if such a thing was at all possible. But he continued to linger until November 25, 1825, when he expired in the full triumph of faith, and is now we humbly trust, realizing the promise of his Redeemer, that his light affliction, which was but for a moment, should work out a far more exceeding and eternal weight of glory.

To the Editors of the Methodist Magazine.

DEAR BRETHREN—I send you a short, but very imperfect account, of the religious character and death of my late pious and much afflicted wife; should you deem the same worthy of a place in your useful and widely extended miscellany, which has been made a blessing to thousands, you will have the goodness to give the same an insertion.

I remain yours, with much esteem,

SAMUEL CLARK.

Georgetown, D. C., October 3d, 1826.

MRS. JANE CLARK, the subject of the following lines, was the daughter of Reuben and Ruth Mitchell of Dorchester county, eastern shore of Maryland. She was born December the 14th, 1787; her parents were among the first in that county who received the gospel of Christ, as taught in the ministry of the Methodist Episcopal Church, and to whose souls it became the happy power of God to salvation: from that time forward, and for many years, their house was occupied as a place of public preaching, and as an asylum for the messengers of Christ in the hour of trial and danger; and to which many fled to hear the words of life and salvation in the name of Christ. Their constant care and attention at all times were, to bring up their children in the fear and favour of heaven, and in this their efforts were crowned with the most distinguished blessings of God; several of their children have long since died in the triumphs of the Christian's faith, while they themselves are left to toil on the shore of time. Their other children, four sons and two daughters, are

members of the Methodist Episcopal Church, and the happy partakers of the grace and favour of heaven.

About the age of 14, the subject of these lines, (as she has often informed me,) became acquainted in some measure with the depravity and corruption of her nature, while attending the closing scene of one of her most intimate and affectionate female companions, whose soul was happy in her God. From this time forward she became much interested with the nature and tendency of the Christian religion; while her tears, her groans, her sighs, and her prayers, conducted her broken and desponding heart to the cross of Christ. In this state she continued for some time, gazing on the bleeding, crucified Son of God by faith; and as she thus gazed, light broke into her soul, the darkness which before had surrounded her mind gave way. While she, in the transport of joy, and the assurance of love, was enabled to say, "I have found him, I have found him." From this time forward, even to the closing scene of her life, she retained her confidence in her God: and although cast upon a rough and boisterous sea of affliction for years, she could still adopt the language of the poet and say,

" Yet will I in my Saviour trust,
And glory that he died for me."

In the month of April, 1817, she was arrested with a severe attack of the inflammatory rheumatism, which for nearly twelve months deprived her of the use of all her limbs. After continuing in this state for some time, she was attacked with a severe coughing, accompanied with a discharge of blood from the lungs, which continued, at times, to the day of her death. So that for the last nine years of her life, she never enjoyed one month's health at a time, so that life, in some measure with regard to her, had lost all its charms, if any it possessed. In the month of October last, in returning from an evening's visit to my sister, she was arrested with a chill which was shortly after succeeded by a fever, so as to confine her to her bed and room, at which time she stated to me that she should not recover the attack, but that in a short time she should return to her Father and her God.

From this time she became more than ever engaged in abstracting her mind from her family and the cares of the world; and fixing it on the interests of her soul, and so continued until the day in which God signed her release from earth to heaven, so that when the messenger came she was ready to go. As a wife, she was at all times affectionate, and cautiously studied the interests of her family. As a mother, she was tender and much interested for the welfare of her children: as a neighbour, she studied the peace and harmony of society, and as a Christian, she was warmly attached to the doctrines and discipline of the Methodist Episcopal Church, of which she was a member from early life. Her

piety was of that character, that she would often "weep with those that wept, and rejoice with those that rejoiced." For several of the last years of her life, her closet and her God could witness the sincerity of her tears, shed for the cause of her Saviour and the salvation of men. At times, all hours of the night, as well as those of the day, could find her retiring to her closet with her God, until she was compelled to yield to the severity of her increasing affliction. She was always much pained, whenever I was prevented from attending any of my regular appointments, (which was often the case during the last six months of her life,) in consequence of her indisposition; and although my attention was wanting, she would endeavour to press me into the work of calling sinners to repentance.

The last six months of her life she was altogether confined to her bed and room; during which time, her affliction, of a complicated character, was extremely severe: but in the midst of all her soul was kept in peace, although the enemy at times would thrust hard at her. So that at one time she called me, and said, "My dear, it seems as if the Lord deals hard with me, that I should be thus afflicted and cannot die, although I wish to go." I endeavoured to encourage her, by telling her it was the enemy of souls that was striving to destroy her comfort, and to look to the Lord for deliverance: after pausing for some time, she said to me, "I now know why I am thus afflicted, it is for my unfaithfulness." From this time, her confidence seemed to increase, and so continued, mixed with a patience and resignation such as I have never been called to witness before.

A few weeks before the closing scene arrived, she said to an old saint of God, that called to visit her, "My dear sister O***s I shall get to glory before you. Oh how good the Lord is to me." On the Sunday week before she was called to take her departure, she supposing her end drawing near, called me and said, "I wish you to send for sister B****r, I fear she has something against me, and I wish to know if she has." I told her I would. At night she appeared much worse, but her confidence growing stronger and stronger in her God, so that her soul became truly happy. She then turning her head, and looking me in the face, as I sat by her bed, said, "My dear, will you meet me in glory, will you meet me in glory?" After giving her an assurance that I would endeavour so to do, she then raised her voice to an extraordinary degree, so as to be heard in every part of the house, and said to her weeping friends who came to see her, one by one, "Oh sister S*****d, will you meet me in glory?" "Sister H*****y, will you meet me in glory?" and then she said to my sister, "Oh Harriet, will you meet me in glory? will you meet me in glory?" After resting a while, she turned to a young lady who came to stay the night with her, and said, "Oh Maria, do get

religion, get your soul converted, and meet me in glory. Oh how good is the Lord to me!" She then said to me, "My dear, you have not sent as yet for sister B****r." I then told her I would: at which time two of the sisters present went to bring her. She then said, "I fear I shall not have strength enough to speak to her when she comes. About 10 o'clock she came into the room, when I said, my dear sister B****r is come, when she raised her feeble and trembling arms, and caught her round the neck and said, "Sister B****r, have you any thing against me?" when she, bathed in tears, replied, "No, my dear sister Clark, I never had, but I have always loved you." "Now," said she, "I can die in peace, but not before. Oh sister B****r will you meet me in glory." She continued in this happy state of mind from that time until a few days of her death, when her mind for a short time, appeared to be oppressed by the tempter of souls. At this time, brother Guest, the preacher in charge of this station, called in to see her; after which her mind became composed and happy in God. On my coming into the room, she said to me, "Oh how I wish to die and to be with Christ." And although tenderly attached to her children, she gave them up into the hands of her God, and appeared to have lost sight of them altogether; knowing that he, into whose hands she had committed them, "was able to do abundantly above all that she could ask or think," for them. The evening before she died, she said to me, "Unless I get better I shall not survive until the morning; do you think I will?" to which I made no reply, owing to the feelings of my heart upon the solemn event about to transpire. Her coughing with a severe vomiting, continued from this time, with scarcely any intermission, until within a few minutes before she died; when her yielding spirit could say—

"Thee will I love, my joy, my crown,
Thee will I love, my Lord, my God,
Thee will I love beneath thy frown,
Or smile, thy sceptre or thy rod.
What though my flesh and heart decay,
Thee will I love in endless day."

About half past one o'clock in the morning, she complained of the dimness of her sight. A few minutes before she died, she said to me, "My dear, how weak I feel, I am almost gone;" she then desired to be raised a little in the bed, which was done: when she said, with her soul transported with the prospect of immortality and eternal life, "I am going:" and as she uttered these words, and while the balm was applied to her lips, her head reclined in the arms of sister L*****b, and her anxious spirit took its flight to her God and Saviour, a quarter before two o'clock, on Wednesday morning, April the 19th, 1826, in the 39th year of her age. We may now adopt the language of the poet and say—

"This languishing head is at rest,
Its thinking and aching is o'er;
This quiet immoveable breast
Is heaved by affliction no more."

Her funeral was attended by a large and respectable body of citizens, when a most appropriate and impressive address was delivered by brother William Ryland of the Foundry station; after which, the service was closed by brother Job Guest, of this charge.

MISCELLANEOUS.

THE GLORY OF GOD.

THIS is an expression of very frequent occurrence in the Sacred Scriptures. It is also much used by ministers, as well as by all professors of Christianity. It is therefore of some importance to understand its meaning. That we may do this, let us first inquire into the meaning of the word glory.

Perhaps as intelligible an explanation of this word, as we can obtain, has been given by Dr. McKnight. He says, that it signifies, "the bright rays of the sun, by which the sun himself, and all other objects are made visible." Allowing the accuracy of this definition, our English word *glory* most happily expresses the idea intended to be conveyed by it. Hence the sun is said to *glow*, that is, his rays dart forth in every direction, diffusing, by their radiant beams, light and heat. The man glows with joy or anger; his cheeks glow with beauty, and his words with wisdom. Hence also it is said, such a man pants for glory; by which is meant that he is ambitious to surround himself with the rays which emanate from a mind that performs splendid actions. These actions constitute his glory. Whatever natural or acquired abilities a man may possess, unless these abilities are called into ac-

tion he can have no glory. The glory of Abraham, Moses, and others, consists in the noble actions which they performed in the sacred cause in which they were engaged. These form a halo of glory around their characters, which renders them illustrious or glorious on the page of history.

Alexander, Cæsar, and other heroes of whom we read, could have had no glory, however wise and courageous they might have been, had not their wisdom and courage been exhibited by those splendid achievements which have emblazoned their characters among men.

From these remarks we may understand what is meant by the glory of God. It is the *shining forth of His perfections*, or the *splendour with which He surrounds Himself, whenever He makes an exhibition of His character in any of His works or ways*. This, it is believed, is the sense in which the Sacred Scriptures use this most expressive term. When the request of Moses to "see the GLORY of God" was answered, it is said, "The Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord—the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands,

forgiving iniquity, transgression and sin, and that will by no means clear the guilty, *Exod. xxxiv, 5-7*. In this manifestation were unfolded to the view of Moses the perfections of Jehovah, and when he beheld them he beheld Jehovah's glory: for in this, the outbeamings or shining forth of these perfections, his glory consisted, and not in the mere possession of them. In *Psa. viii, 1*, it is said, "How excellent is thy name in all the earth! who hast set thy GLORY above the heavens." That is, Thy perfections shine with such a brilliancy as to eclipse, by the splendour of their glory, all the luminaries of heaven; and this exhibition of thy perfections, renders thy name excellent, because by it thy name, thy true character is known, through all the earth. The celebrated passage in *Habakkuk*, so justly appealed to as an instance of true sublimity of writing, contains a similar sentiment:—"God came from Teman, and the Holy One from mount Paran. His GLORY covered the heavens, and the earth was full of his praise." Having thus spoken of the transcendent glory of Jehovah, shining with such inconceivable splendour, as to *cover*, that is to *hide*, even the whole heavens by the glare of its radiant beams, the prophet proceeds to show the manner in which it thus displayed itself, by an awful exhibition of the Divine character in his wonderful ways of working.—"His brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power," (not *revealing*, but *hiding*, as if, notwithstanding all this illustrious exhibition of his power, the most of it was still concealed.) "Before him went the pestilence, and burning coals went forth at his feet," &c. The entire passage is a most

awful development of the righteous character of God both in scattering and avenging his enemies, and collecting and saving his people; and all this was but an exhibition of his GLORY by the shining forth of his perfections.

These instances of the beaming forth of the character of Jehovah, consisted chiefly in those exhibitions of himself through the medium of his works, and by other such visible tokens as he chose to select for that purpose. After the coming of Christ, Jehovah is said to have diffused the rays of his glory in the moral world through Him. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the GLORY of God in the face of Jesus Christ," *2 Cor. iv, 6*. Here the perfections of God are represented as concentrating and as shining in their collected strength, in the face of Jesus Christ; so that by looking unto Jesus, we behold the glory of God. Hence Christ is the light of the world, because the rays of the divine glory falling on him, are thence diffused throughout the moral world. While, therefore, we look unto God, through Jesus Christ, "with open face, beholding as in a glass the glory of the Lord," we "are changed into the same image from glory to glory, even as by the Spirit of the Lord." *2 Cor. iii, 18*.

Undoubtedly the Almighty is supremely excellent in and of Himself, and might have so existed for ever, without ever exhibiting His perfections in creation and providence, or giving a special revelation of them to His creatures; but under such circumstances His excellencies would have been known only to Himself: His glory, properly speaking, would have

been as if it were not. He might, indeed, have contemplated Himself with infinite delight; but allowing that we have given an accurate definition of glory, that it consists in the *manifestation* of His perfections, this glory could have had no existence. We may, indeed, conceive it possible for Him to possess infinite intelligence, omnipotence, and all those perfections usually ascribed to Him, and to derive supreme enjoyment from their possession, without making any such display of them as is now beheld when His glory is seen. His glory, therefore, does not consist in the mere possession of these perfections, but in making such a display of them, that we may say with the psalmist, "The heavens declare the glory of God, and the firmament showeth his handy work."

From these remarks we may inquire whether there be any foundation for the distinction, which has been sometimes made, between the *essential* and *declarative* glory of God. If His glory, as has been supposed, consists in the *display* or *exhibition* of His perfections, whether in the works of creation and providence, or in the special revelation of Himself to men in the face of Jesus Christ, then this distinction falls to the ground. Whatever glory he may possess, of which we have any knowledge, is susceptible of being declared. We may as easily, since He hath declared Himself to man, speak of any of His perfections, such as His spirituality, immutability, ubiquity, omnipotence, wisdom, justice and goodness, as we may of the *exhibition* of any of these perfections. And as He cannot make a display of them, without, at the same time, exhibiting His glory; and as His glory consists altoge-

ther in this display of His perfections; this is His essential glory, because He has no other. His glory, not being an inherent property of His nature merely, but an emanation of His perfections, by which He himself shines forth and surrounds Himself with the radiant beams of His own perfections; there can be no foundation for the supposed distinction between His essential and declarative glory. His glory is one and the same, not contemplated, like the attributes of His nature, as a distinct perfection, but as the collected strength of the whole, diffusing itself in every direction, enlightening the world by its inconceivable splendour.

The glory of the sun does not consist in the mere properties of his nature: for, allowing him to possess all his inherent properties in their fullest extent, his glories maybe hid by an intervening cloud; but let this cloud be dispersed, the sun will shine forth in his splendour and exhibit his glories; his glory consisting in the "bright rays by which he himself, and other objects are made visible." So the glory of God consists in this, and in nothing else, namely, the beaming forth of those perfections by which He makes Himself known, as He did to Moses, when He proclaimed His name unto him. While these perfections are displayed, without any intervening object to obstruct His rays, His glory is beheld. But whatever tends to cast a shade over the character of God obscures His glory, though He possesses in Himself these perfections in all their fulness. When the psalmist says, "The heavens declare the GLORY of God," he speaks of this glory as being one and indivisible, and not as being divided between "essential" and "declarative" glory. How strange would it sound for

any one to paraphrase this passage thus—"The heavens declare thy 'declarative' glory!"

From every view of this subject, therefore, we cannot but conclude that the nominal distinction, so often made between God's essential and declarative glory, is wholly without foundation; and that the word, "declarative," in this connexion, is a mere feeble expletive, which ought to be disused as unbefitting the subject. It likewise follows that we need no such qualifying word as "essential," when we speak of the glory of God, seeing that God cannot exist, under the present circumstances of the world, without an exhibition of His perfections, which forms the halo of glory which surrounds his character. This is as needless as it is to speak of His "essential" wisdom, justice, truth, &c, as though he possessed an accidental, adventitious wisdom, justice, truth, &c. We may, indeed, say that all these things are essential to His existence, because he cannot exist without them; but they ought not to be distinguished by such a qualifying epithet as would suppose that He possesses the like attributes merely in a nominal way. The fact is, the perfections of God form

the subject of a proposition of which we predicate His glory, the same as God becomes the subject of the proposition when we say, He is good, the one resulting from the other, and standing related to each other as cause and effect.

Instead, therefore, of introducing the enfeebling expletive, "declarative," when we speak of the glory of God, it is much more becoming, as well as orthodox, to imitate the language of Scripture, which always acquires force from its simplicity, and say, "whether ye eat or drink, or whatsoever ye do, do all to the glory of God." How would the force and energy of this passage be weakened by qualifying the concluding expression, by the introduction of the word "declarative." How much more exceptionable, if not altogether disgusting, is it to use this phrase in our addresses to the Deity—"Help us to promote thy *declarative* glory!" Let us, therefore, declare the glory of God by preferring the simple and energetic language, found in the Holy Scriptures, in which good sense, correct taste, and profound theological truth, are always combined with deep reverence for the sacred Author of the inspired volume.

SACRED CRITICISM.

Επισκοπος, *Overseer or bishop.*

This word is derived from επι, *care of, to visit, to inspect, to re-upon, and σκοπα, perfect middle voice, from the passive voice, σκοπομαι, to look, or inspect, hence επισκοπεω, to oversee, to look diligently, or to superintend.* It is a translation in the *Septuagint* of the Hebrew verb פקד (pequed) and has about the same meaning; for the verbal signification of this Hebrew root is to *take notice, to take*

A reference to a few passages of sacred Scripture will justify this interpretation, Gen. cxi, 1, ויחזק ויבן. "And the LORD visited Sarah." In the *Septuagint*, this passage is translated και κυριος επισκοπευσαυτην, meaning the same as the Hebrew, and as that is rendered in our version; that is, the Lord vi-

sited, or looked after Sarah, to see that His promise to her should be fulfilled.

In 1 Sam. xv, 2, פָּקֵד is rendered *remember*. In the Septuagint it is translated by ἐκδικήσω, *I will punish*, that is, I will visit Amalek with vengeance for his atrocities towards Israel. Several other passages might be adduced where the verb occurs in this sense, and where the original idea is kept up in the Seventy and the English translation, either by a term of the same or an analogous import. From this verbal signification of the word, whence the word bishop has been taken, the annual duties performed by a diocesan bishop, are called a *visitation*, because he visits the various flocks committed to his charge with a view to *oversee* and inspect their affairs.

Having ascertained the radical meaning of the verb, let us now inquire in what sense the noun ἐπισκοπος, is used in the Holy Scriptures. Still keeping up its verbal signification, it is applied in the Old Testament, both in the Hebrew language and the Greek of the Septuagint, to persons holding offices, either military, civil, or ecclesiastical. In Numb. xxxi, 14, it is applied to military officers, "And Moses was wroth with the פָּקֵדִים (Septuagint, ἐπισκοποὺς,) officers of the host." In 2 Kings xi, 18, the officers of the house of the Lord, are called in Hebrew פָּקֵדִים and in Greek, ἐπισκοπούς. In Nehemiah xi, 9, it appears to be used both in a civil and religious sense:—"And Joel, the son of Zichri was their פָּקֵד *overseer*; in the Greek of the LXX, ἐπισκοπος ἐπ' αὐτούς, *overseer* or *bishop* over them." In Isaiah ix, 17, we have the same form of expression, both in the Hebrew and the Septuagint,—"I will also make פָּקֵדְתָּ thy

visitors or overseers," ἐπισκοποῖς, rendered in this place by our translators, "officers."

From all these places it is manifest that the word is used to designate any person who may have been appointed to the special oversight of any concern, whether civil, military, or ecclesiastical; and it is so far from marking a chief in either of these departments, that it more generally denotes a subordinate officer; as the פָּקֵדִים or ἐπισκοποι, officers so called, as overseers were subject to the appointment of superior officers, under whose direction and control they acted.

From this use of the word in the Septuagint, no doubt the writers of the New Testament borrowed it, and applied it to the ministers of the Christian church. It is, therefore, of some importance in this inquiry, to ascertain in what sense they used, and who was designated by, this term. In one place, 1 Peter ii, 25, it is applied to Christ:—"But are now returned unto the Shepherd and (ἐπισκοποῦ των ψυχων υμων) Bishop of your souls;" doubtless, because Jesus Christ in the most emphatical sense of the word, *oversees*, *takes care of*, and *superintends* the concerns of the souls of His people, in all their difficulties, doubts, and fears.

In Acts xx, 28, the apostle Paul is said to have assembled in the city of Ephesus, the ἐπισκοπούς, *overseers* or *bishops*, or as our translators have rendered the word, "elders," and declared unto them that (πνεῦμα το αγιον) the Holy Ghost had made them *overseers* of the flock of Christ. These ἐπισκοπούς, most evidently were the ordinary teachers or pastors of the flock of Christ at Ephesus. In 1 Tim. iii, 1, 2, the word occurs in

a similar sense ; and that it denoted a subordinate minister in the church is manifest, from his being subject to the appointment of Timothy the evangelist.

Why our translators should have translated this word sometimes *bishop*, and sometimes *elder*, may be seen hereafter. The word *overseer* answers to the Greek word ἐπισκοπος, denoting an official station in the church, the same as *elder* does to πρεσβυτερος, which signifies an *elderly* person ; though it is sometimes used in an official and ecclesiastical sense, as in 1 Tim. xvii, 5, where it is said, "Let the πρεσβυτερος, elders, that rule well, be counted worthy of double honour." It seems to be used in this sense also in Titus i, 5, "For this cause left I thee in Crete, that thou shouldest ordain (πρεσβυτερος) *elders* in every city ;" for the same person in the seventh verse is called ἐπισκοπος, a name plainly denoting his office, as an *overseer* in the church of God.

It is highly probable that these officers were denominated by the apostle, sometimes ἐπισκοπος and sometimes πρεσβυτερος, because such as were set apart for the office of *overseers* were selected from among the *elderly* deacons, who by their age, gravity, and long experience, had acquired a commanding influence among the junior brethren in the ministry, as well as over the church generally. The word πρεσβυτερος, comes from προεσθηναι, which denotes the person to whom it is applied to be *far advanced in years*, the same as our English word *elder* according to its primitive and literal meaning. Hence the former expression is applied by Greek writers to *ambassadors*, because elderly men were generally employed as such on account of the wisdom they had acquired from

a long course of experience ; and hence we read of "the elders of the city,"—the *elders* composing the Jewish sanhedrim—hence our word *alderman*, denoting the guardians of our cities.

Thus much for the meaning and application of the Greek word ἐπισκοπος. Our word *bishop* is of Saxon origin, *bischop*, and is supposed by the lexicographers to be a corruption of the Latin *episcopus*, as the latter is plainly the Greek word Latinized. Whatever may have contributed to its adoption by our translators, it is manifest that it conveys no definite idea to the mere English reader of the Bible, and it is therefore to be regretted that the more simple and expressive term *overseer* had not been substituted in its place.

It seems highly probable that the bishops of the English hierarchy, who revised Cranmer's translation of the Bible in the days of Queen Elizabeth, introduced this word to please their female sovereign, and to bear down as much as possible upon the Puritans, who manifested no small solicitude to reduce the orders of the ministry to the primitive standard. As this revision was carried on under the control of the high court of commissioners established by that high handed princess, with archbishop Parker at its head, whose persecution of the Puritans is too well known to need repetition here ; and as the queen and her council manifested a strong predilection for the pomp and splendour of the clergy, as well as for the ceremonies of the church ; they no doubt made their translation of the Bible favour their high church notions as far as they conveniently could. And as the controversy between the court party and the Puritans, who were by far the most weighty

in talent and piety, turned chiefly on the power of the ministry, the latter not relishing the high toned episcopacy for which the former contended, these were induced to introduce this exotic word *bishop* instead of *overseer* into their translation of the Bible.

The reasons for its retention in our present version of the Holy Scriptures may likewise be easily perceived.

When King James, at the request of Dr. Reynolds of the Puritan party, and some of the bishops of the court party, ordered a new translation of the Bible, he instructed the translators to deviate as little as possible, in all technical words, from the bishops' Bible, and for this plain reason, which he himself assigned at the Hampton Court Conference, for adhering to

the high church party in their zeal for uniformity, "No bishop, no king."

We have thus traced this word to its origin, have seen its several applications in Scripture, and the reason why *bishop* instead of *overseer*, was used to translate the original Greek, *ἐπίσκοπος*, not because we are opposed to a third order in the ministry, if the circumstances of time, place, and the state of society call for it; but to exhibit to the reader, as far as this limited search would enable us, the true state of the case in relation to this term, and also to show that such an order of ministers as were styled *bishops* or *overseers* in the primitive times, were not altogether such as are exhibited in the hierarchy of England.

HOME PRODUCTIONS.

UNDER this motto we insert the following communication, with our hearty approbation of the general sentiments it contains. Though we may not have solicited our brethren to come forward in this work, as strongly and "familiarily" as we might have done, yet we have repeatedly done it in our way, both generally and individually, as some can bear witness; and we take this opportunity, rendered favourable by the kind suggestions of our correspondent, again to solicit attention to this subject. In the mean time it must be obvious to every reflecting mind, that editors are, from their responsible station, a sort of literary "despots," being compelled, however disagreeable to their feelings, to exercise a power of life and death over the pieces submitted for publication. We endeavour, however, to "use this power as not abusing it;" but it cannot be expected that we should be under an obligation to publish every thing which may come to hand. Doubtless some may have felt themselves unwarrantably neglected; but we can assure all such that when a piece has been "passed by" it has been from respect to them, as well as to ourselves and our readers. Though conscious of many errors, we can say that we have done the best we could "to please every one for his good to edification," trusting that however much we may have erred in judgment, our motives will be rightly interpreted by our candid readers.

We should, however, do injustice to our friends, who have assisted us in our work, as well as to our own feelings, were we not to acknowledge our obligations to them. And if our correspondent, whose remarks have elicited this article, will turn over the pages of the Magazine, he will find, even under the head of Divinity, some sermons of "home materials." In the volume for

1825, he will find *six* out of the *twelve* numbers occupied under this head by some "good old fathers" in the church, under whose ministry, we doubt not, many have been refreshed; and in the volume for 1826, there is at least one good sermon by a "favourite preacher;" and we venture to promise him one not inferior in the present and next number; perhaps one to be furnished by himself may occupy the pages of the next. At any rate we hope this article may call forth the talents of those who are able to edify the church in this or any other department of our work, to employ them to the glory of God and the good of their fellow men.

* * For the usefulness of the Magazine, in aiding the ministry, we refer our readers to the letter of the Rev. Glezen Fillmore, in page 24 of this number. If such effects are produced by reading the Magazine, how can any one "do all he can to save souls," if he neglects to give it as wide a circulation as practicable.

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Extract of a letter from the REV. DENNIS B. DORSEY to the Editors, dated Centre county, Pennsylvania, November 11th, 1826.

PARDON me, if I offend by suggesting one of my many thoughts on the contents of the Methodist Magazine. I must first, however, inform you that I am a constant reader, and an admirer of the work; and am persuaded of the excellency of its contents generally. But the thought I would suggest, relates to the comparative scarcity of materials at *home*, especially under the head of Divinity. I do not mean that great men of the church of England, or of the Wesleyan Methodists in England, cannot write great sermons, for they have evinced the contrary: but that the Methodist people generally, think and say, that there are many great preachers, and some great writers in the Methodist Episcopal Church in America. And when we read what we call *our* Magazine, we are rather surprised to find no more American Methodist productions, particularly under the abovementioned head. Now we do not pretend to think, Messrs. Editors, that *you* can control this circumstance, any more than you can the coining of gold in South America. Every one must dig up, smelt, and coin his own ore. Yet, peradventure, a familiar solicitation from you, would inspire more zeal in our writers, to promote this great work. Our Methodists are generally plain people, and would carefully read and digest a short, simple discourse in every number of the Magazine; especially if the name of some good old father or brother, A, B, or C, were attached to it. "Ah!" they would say, "here is a sermon written by my favourite preacher:—will you not read it? It reminds me of old times; surely you cannot read it without feeling as you used to, when he travelled, or was stationed among us." But in *this* case, *some* would be disappointed; yet, perhaps, more, in many parts, would be interested, than would be in a sermon of Dr. A, of London, or the Rev. Dr. B, of Edinburgh: and merely for this *reason*, that they know the man who wrote it, and had been blessed under his ministrations from the pulpit. And, indeed, I, for one, must acknowledge my partiality in this respect. I always feel more curiosity, if not real interest, in reading the productions of my acquaintance. Here you will see more fully than you have all along, that I am rather on the *selfish* plan. But I declare to

you, Messrs. Editors, that what I write is from several years observation in travelling as a Methodist preacher, in Maryland, Virginia, and Pennsylvania. On reflection, I find it impossible for you, as well as others, to please every body, in your selections : and as you, no doubt, are actively engaged at this, as well as other parts of your extensive labour of love, there is no doubt that you will please and edify as many as you can. I am rather inclined to think, however, that *yourselves* would rather the American preachers would write more for the Magazine. You, no doubt, lament what many others do, that the most able, are not the most willing. A proof of this is now before you on these pages. For you

may see that I am *willing*, perhaps ignorantly so. But hoping that you are so far like our Lord and Saviour, at least when you see it will prove effectual, as to choose the weak things of this world to confound the mighty, and ignorant things to confound the wise, I feel quite easy in making these observations. I have often been tempted to send you some '*rough*' materials ; but my consciousness of insufficiency has always intimidated me. I expect you always have such communications as this, in great abundance, to lay by for the moles and the bats : but some of them may do to work up in the course of an age, when their authors shall be forgotten.

RELIGIOUS PUBLICATIONS THE MEANS OF PROMOTING REVIVALS OF RELIGION.

REV. N. BANGS and J. EMORY. When I travelled Erie District, a preacher gave me the names of several subscribers for the Methodist Magazine, which I forwarded to the Book-room. One of the subscribers afterwards informed me that the Magazine for the present year was sent to him, when he designed to subscribe for the year to come ; but he was not able to pay for it. Probably, said I, some of your brethren will take it. "They are too poor."—Some of your neighbours may be disposed to take it. "They are wicked, seldom go to meeting, and care for none of these things." You desire their salvation ; your example, your prayers, your admonitions, and a preached gospel have all failed ; try to persuade them to take the Magazine, and God may bless it to the salvation of their souls. The next time

I saw the brother, he said, I have done as you told me. I have persuaded a wicked neighbour to take the Magazine, and it has been the means of his conviction and conversion. And this has been the commencement of a good reformation which is now going on in the neighbourhood."

Last Christmas evening, one son, two daughters, and a neice, of brother T. Bliss, of Fenner, were struck under conviction while reading the Methodist Magazine. Brother and sister Bliss united in prayer for them. The children themselves cried for mercy ; and before ten o'clock, the four rejoiced in a sin-pardoning God. When I saw them last, they all appeared to be prospering in the way to heaven.

Yours, respectfully.

GLEZEN FILLMORE.

Black Rock, November 11, 1826.

Communicated for the Methodist Magazine.

REMARKS ON JOB XIX.

COMMON TRANSLATION.

Verse 25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;

26. And though after my skin worms destroy this body, yet in my flesh shall I see God.

27. Whom I shall see for myself, and mine eyes shall behold, and not another.

CORRECTED TRANSLATION.

Verse 25. And I know that my Redeemer liveth, and hereafter upon the dust shall he stand;

26. And hereafter my skin shall encompass this body, and from my flesh shall I gaze upon God:

27. Whom I shall gaze upon, and these eyes shall behold him, and not as an alien.

HUMAN life in its best estate is but labour and sorrow, so soon passeth it away, and we are gone; and such is the opinion and experience of the best and wisest men, in all ages, and in all countries. Human life, abstract from religion, is oftentimes drudgery almost intolerable. Riches, honours, attainments, are but fleeting shadows; like vivid corruscations they are seen for a moment—they are gone, and leave wretched man in darkness and despair. This life is but a preparatory state, an antichamber, where by the help of a friend, who sticketh closer than a brother, the poor and naked, blind and destitute, are fitted and prepared to gain admittance into a mansion wide and beautiful, where darkness and doubt are for ever removed—light and truth are seen and felt—where they are clothed with purity and innocence as with a garment—where brotherly love and charity predominate—where the great Master of Israel, light and truth, and life and love; and

under whose government all enjoy liberty and happiness, beyond the power of the human heart to conceive, or the tongue to express.

Human life is one continued warfare; one unceasing struggle between truth and falsehood, light and darkness, righteousness and wickedness. *These* encourage man to go forward in the faithful discharge of every duty and obligation; *those* to harass, perplex, and if possible, prevent the performance of any duty or obligation. *These* hold out a reward of countless value, permanent rest, eternal life, and unfading glory to such as are actuated thereby; *those* lead down to punishment, unceasing disquietude, never ending misery, and eternal death. *These* insure the possession of every blessing heart can desire, every pleasure that refined sense can enjoy, and every beauty and perfection that God wills his children to have; *those* bring upon miserable man every curse that the imagination can conceive, every torment that the keenest sense can feel, every deformity and horror that a just and angry God sentences and inflicts.

In this state of existence all is imperfect, obscure, difficult, and uncertain. But when the drama of life is brought to a close, the curtain of death like a dark and impenetrable cloud suddenly rolls up, and discovers to us *eternity*. We stand before the judgment seat of Christ—solemn and awful stillness rests upon the assembled nations—the Judge discloses to innumerable multitudes of men and angels, the secrets of all hearts, and gives to each individual that just reward to which his preparatory life shall

entitle him. The righteous are taken to the bosom of God. The wicked are turned into hell.

Like righteous Job, from the highest state of prosperity, happiness, and health, we may be suddenly cast down, reduced to poverty, and trodden under foot. Like Job we may have our cattle stolen, and our servants slain—lightning may fall upon our flocks and consume them and their keepers—our camels may be carried off, and their drivers killed by the edge of the sword—a whirlwind from the desert may throw down our houses, and destroy our sons and daughters therein—Satan may be permitted to afflict us with a sore disease from head to foot—our wives may be foolish enough to turn against us—our friends may be inconsiderate enough to accuse us of folly and crimes,—and our enemies may persecute, afflict, and speak all manner of evil of us falsely, and bring us before the judgment seat of our country for crimes never committed; yet in the midst of all

these complicated distresses, losses and evils, if we have Job's faith and hope, we are safe, and comparatively happy—a tempest may rage around our dwelling, but within there shall be peace.

Each of us in such case can say, "I know that my Redeemer liveth; and that hereafter he shall stand up as the judge of all the earth, and the dust to which this body shall be reduced, shall be re-animated; and in that day my skin shall again surround this body, and from this flesh, purified and spiritualized by the word of his power, shall I gaze upon God with wonder, love, and praise; whom I shall gaze upon with intense desire, and these eyes now swollen with tears and bitter weeping, shall be wiped from all sorrow, and behold him, not as a God now for the first time known, but with whom I have been long acquainted, not as an alien, but as a citizen of heaven, a co-heir with my Redeemer in glory."

H. T.

Natchez, 26th May, 1826.

CAPTAIN PARRY'S THIRD VOYAGE.

THE following extract is from a quarto volume, lately published, entitled, "*Journal of a Third Voyage for the Discovery of a North-West Passage, &c.*" By Captain Parry." It is not to be expected that this work, which is confined to a description of a forlorn and desolate region, and its scanty productions, can abound with any great variety. Ice, snow, darkness, danger, silence, and solitude, together with the scarcity of animal and vegetable life, render the narrative, however, peculiarly interesting, and it has accordingly engrossed no small share of public attention. The passages which

follow, contain his concluding remarks on the important object of his voyage:—

"Having now brought to a close my narrative of this our third unsuccessful attempt to decide the question of a northwest passage from the Atlantic to the Pacific, I shall here beg to offer, in conclusion, a few remarks on this and one or two other subjects, which have engaged much of my attention during eight successive summers that I have been employed in this service.

"I shall first mention a circumstance which has particularly forced itself upon my notice in the course

of our various attempts to penetrate through the ice in these regions; which is, that the eastern coast of any portion of land, or, what is the same thing, the western sides of seas or inlets, having a trending at all approaching to north and south, are, at a given season of the year, generally more encumbered with ice than the shores which have an opposite aspect. The four following instances may be adduced in illustration of this fact, and they cannot but appear somewhat striking, when considered, in viewing a map which exhibits the relative position of the shores in question.

"It is well known, that, in the extensive northern seas, reaching from latitude 60° to 80° , bounded on the east by Lapland and Spitzbergen, and on the west by Greenland, the whole of the latter coast is blocked up by ice throughout the summer, so as to make it at least a matter of no easy enterprise to approach it; while the navigation of the eastern portion of that sea may be annually performed without difficulty, even to a very high latitude, and at an early part of the season. A second equally well known instance occurs in the navigation of Davis's strait, which, from Resolution island, in latitude $61\frac{1}{2}^{\circ}$, to the parallel of at least 70° , is usually inaccessible as late as the month of August, and a great deal of it some summers not accessible at all; while a broad and navigable channel is found open on the eastern side of the strait (that is, on the western coast of Greenland) many weeks before that time. We experienced a third and very striking example of this kind in coasting the eastern shore of Melville peninsula, in the years 1822 and 1823, the whole of that coast being so loaded with ice as

to make the navigation extremely difficult and dangerous. Now, on the eastern side of Fox channel, there is reason to believe, as well from the account of that navigator in 1631, and that of Baffin in 1615, as from our own observation, that there is little or no ice during the summer season. In the course of Fox's progress along the shore, from the Trinity islands to his farthest north, no mention whatever is made in his journal of any obstruction from ice, which would hardly have been the case had he met with any; and in our own passage, as well as in that of Baffin, from Trinity islands towards the middle of Southampton island, little or no obstruction was met with from it till well within sight of the latter coast. The last instance of the same kind which I shall mention, is that of Prince Regent's inlet, and of which the events of this voyage furnish too striking a proof, the ice appearing always to cling to the western shore in a very remarkable manner, while the opposite coast is comparatively free from it.

"These facts when taken together, have long ago impressed me with an idea, that there must exist in the polar regions some general motion of the sea towards the west, causing the ice to set in that direction, when not impelled by contrary winds, or local and occasional currents, until it butts against those shores which are actually found to be most encumbered by it. In confirmation of this idea, I am enabled to adduce some more definite observations, which would appear to tend to the same result. In the narrative of the voyage of 1821 to 1823, I have shown in how remarkable a manner the ships were, in two separate instances, set to the westward, to-

wards Southampton island, instead of being carried in the direction opposite to a strong wind; and how closely the packed ice was found to cling to the same land, even against a fresh breeze blowing directly off the shore. During the time of our 'besetment' in Baffin's bay, in the month of August, 1824, a set to the westward, even against a strong breeze in that direction, has already been noticed in the present narrative, (p. 19,) and a similar circumstance occurred on our last return. In all these instances, the opportunities were as favourable for detecting a current as can ever occur at sea, the daily observations for latitude and longitude not admitting the possibility of any material error in our actual place, and the ships being, in three instances out of four, either immoveably 'beset' in the ice, or firmly attached to it, and therefore wholly independent of dead reckoning.

"Whether the circumstances I have above stated may have any reference to the well known fact, of the western shores of lands enjoying a climate considerably more temperate than the eastern ones in a corresponding latitude, I do not presume even to conjecture; nor indeed do I feel myself competent to offer any decided opinion as to the cause of the phenomena in question. Having stated the facts precisely as they occurred to my notice, I shall only, therefore, add to these remarks by suggesting, for the consideration of others, whether such a tendency of the sea as that above noticed, may not have some connexion with the motion of the earth on its axis.

"In the effect produced by the ice upon the strength of the wind, there is something so remarkable, that although I have already cur-

sorily alluded to it in the course of my narratives, yet, as I have never met with any explanation of it, I am desirous of once more drawing to this subject the attention of those who are competent judges of the cause of this phenomenon. The fact to which I allude is, the decrease of wind which invariably takes place in passing under the lee, not merely of a close and extensive body of high and heavy ice, but even of a stream of small pieces, so loose as almost to allow a ship to pass between them, and not one of them reaching a foot above the surface of the sea. So immediate, indeed, is this effect, that the moment a ship comes under the lee of such a stream, if under a press of sail, she rights considerably, the difference being at least equal to what seamen would estimate a 'reef in the topsails,' or sometimes more. Any thing like mere mechanical shelter must of course, in such a case, be wholly out of the question; which is still more apparent from the fact, that even a coat of 'sludge,' of the consistence of honey, covering the surface of the sea, will, though in a less degree, produce a similar effect. I have several times, under these circumstances, watched the thermometer, to see if any sensible change took place in the temperature of the atmosphere; but if the phenomenon be in any respect due to this cause, its amount is certainly too small to be thus detected.

"Another remarkable feature observable in the Polar regions, at least in those parts which are encumbered with ice, is, the total absence of heavy or dangerous squalls of wind. There is, of course, an exception to this in the neighbourhood of land, especially such as is intersected by valleys

and ravines ; but in a ship fairly at sea, I cannot call to my recollection a single instance, in the Polar regions, of such squalls as, in other climates, oblige the seaman to lower his topsails during their continuance.

“ In revisiting many of the spots discovered by our early British navigators in the Polar regions, and in traversing the same tracks which they originally pursued, I have now and then, in the course of my narratives, had occasion to speak of the faithfulness of their accounts, and the accuracy of their hydrographical information. I should, however, be doing but imperfect justice to the memory of these extraordinary men, as well as to my own sense of their merits, if I permitted the present opportunity to pass without offering a still more explicit and decided testimony to the value of their labours. The accounts of Hudson, Baffin, and Davis, are the productions of men of no common stamp. They evidently relate things just as they have seen them, dwelling on such nautical and hydrographical notices, as, even at this day, are valuable to any seaman going over the same ground, and describing every appearance of nature, whether on the land, the sea, or the ice, with a degree of faithfulness which can alone perhaps be duly appreciated by those who succeed them in the same regions, and under similar circumstances. The general outline of the lands they discovered was laid by themselves with such extraordinary precision, even in longitude, as scarcely to require correction in modern times; of which fact, the oldest maps now extant of Baffin's bay, and the straits of Hudson and Davis, constructed from the original materials, will afford sufficient proof.

The same accuracy is observable in their accounts of the tides, soundings, and bearings, phenomena in which the lapse of two hundred years can have wrought but little change. It is, indeed, impossible for any one, personally acquainted with the phenomena of the icy seas, to peruse the plain and unpretending narratives of these navigators, without recognising, in almost every event they relate, some circumstance familiar to his own recollection and experience, and meeting with numberless remarks which bear most unequivocally about them the impress of truth.

“ While thus doing justice to the faithfulness and accuracy with which they recorded their discoveries, one cannot less admire the intrepidity, perseverance, and skill with which, inadequately furnished as they were, those discoveries were effected, and every difficulty and danger braved. That any man, in a single frail vessel of five and twenty tons, ill found in many respects, and wholly unprovided for wintering, having to contend with a thousand real difficulties, as well as with numberless imaginary ones, which the superstitions then existing among sailors would not fail to conjure up,—that any man under such circumstances, should, two hundred years ago, have persevered in accomplishing what our old navigators did accomplish, is, I confess, sufficient to create in my mind a feeling of the highest pride on the one hand, and almost approaching to humiliation on the other: of pride, in remembering that it was *our* countrymen who performed these exploits; of humiliation, when I consider how little, with all our advantages, *we* have succeeded in going beyond them.

“ Indeed, the longer our experience has been in the navigation

of the icy seas, and the more intimate our acquaintance with all its difficulties and all its precariousness, the higher have our admiration and respect been raised for those who went before us in these enterprises. Persevering in difficulty, unappalled by danger, and patient under distress, they scarcely ever use the language of complaint, much less that of despair; and, sometimes, when all human hope seems at its lowest ebb, they furnish the most beautiful examples of that firm reliance on a merciful and superintending Providence, which is the only rational source of true fortitude in man. Often, with their narratives impressed upon my mind, and surrounded by the very difficulties which they, in their frail and inefficient barks, undauntedly encountered and overcame, have I been tempted to exclaim, with all the enthusiasm of Purchas, 'How shall I admire your heroic courage, ye marine worthies, beyond names of worthiness!'

"On a subject which has, for many years past, excited so strong and general an interest as that of the northwest passage, a subject which has called forth so much warm British feeling in every British heart, it may perhaps be expected that, charged as I have been with three several attempts at its accomplishment, I should, ere I close this volume, once more offer an opinion. This I am enabled to do the more briefly, because the question evidently rests nearly where it did before the equipment of the late expedition, and I have, therefore, little to offer respecting it, in addition to what I have already said at the close of my last narrative. The views I then entertained on the subject, of the nature and practicability of the enterprise,

of the means to be adopted, and the route to be pursued for its accomplishment, remain wholly unaltered at the present moment; except that some additional encouragement has been afforded by the favourable appearances of a navigable sea near the southwestern extremity of Prince Regent's inlet. To that point, therefore, I can, in the present state of our knowledge, have no hesitation in still recommending that any future attempt should be directed.

"I feel confident that the undertaking, if it be deemed advisable at any future time to pursue it, will one day or other be accomplished; for, setting aside the accidents to which, from their very nature, such attempts must be liable, as well as other unfavourable circumstances which human foresight can never guard against, nor human power control, I cannot but believe it to be an enterprise well within the reasonable limits of practicability. It may be tried often, and often fail, for several favourable and fortunate circumstances must be combined for its accomplishment; but I believe nevertheless that it *will* ultimately be accomplished. That it is not to be undertaken lightly, nor without due attention to every precaution which past or future experience may suggest, our recent failures, under such advantages of equipment as no other expedition of any age or country ever before united, and we trust also our own endeavours to effect something worthy of so liberal an outfit, will at least serve to show. I am much mistaken, indeed, if the northwest passage ever becomes the business of a single summer; nay, I believe that nothing but a concurrence of very favourable circumstances is likely even to make a single *winter* in the ice sufficient for its accom-

plishment. But this is no argument against the possibility of final success; for we now know that a winter in the ice may be passed, not only in safety, but in health and comfort. I would only, therefore, in conclusion, urge those who may at any future time be charged with this attempt, to omit no precaution that can in the slightest degree contribute to the strength of the ships, the duration of their resources, the wholesomeness and *freshness* of their provisions, the warmth, ventilation, and cleanliness, of the inhabited apartments, and the comfort, cheerfulness, and moral discipline, of their crews.

"Happy as I should have considered myself in solving this interesting question, instead of still leaving it a matter of speculation and conjecture, happy shall I also be if any labours of mine in the

humble, though, it would seem, necessary office of pioneer, should ultimately contribute to the success of some more fortunate individual; but most happy should I again be, to be selected as that individual. May it still fall to England's lot to accomplish this undertaking, and may she ever continue to take the lead in enterprises intended to contribute to the advancement of science, and to promote, with her own, the welfare of mankind at large! Such enterprises, so disinterested as well as useful in their object, do honour to the country that undertakes them, even when they fail; they cannot but excite the admiration and respect of every liberal and cultivated mind; and the page of future history will undoubtedly record them as every way worthy of a powerful, a virtuous, and an enlightened nation."

RELIGIOUS AND MISSIONARY INTELLIGENCE.

FOREIGN.

FROM the October number of the Wesleyan Methodist Magazine, we select the following particulars respecting the present state of their missions.

Extract of a letter from MR. M'KENNY, dated Colombo, Jan. 10th, 1826.

SINCE my last communication, in connexion with our good work among the military, we have to notice a very interesting event, which is the death of William Brewington, the leader of the society in the eighty-third regiment. He went up with his company to Kandy, when they were removed from Colombo, and there continued with great zeal and diligence to watch over the little flock; occasionally sending us simple but interesting accounts of the state of his class, and the progress of the work of God among the soldiers in the interior. However, it has pleased the Lord to call this eminently pious man to his eternal reward; he died at Kandy on the 13th ultimo, and we have been much comforted by the accounts we have received of the blessed state of his mind to the very

last. The Rev. T. Browning, church missionary, paid our dear friend much attention at all times, but particularly during his illness; and the following is an extract of a letter from this gentleman to me on the subject, dated Kandy, December 14, 1825.

"MY DEAR SIR,—I understand from John M'Gowan of the eighty-third, that it was the wish of William Brewington, who died in hospital yesterday, that I should write a line to you to inform you of his death. He has had rather delicate health ever since he came to Kandy: but has been able to attend his duty till within the last two months, during which time he has been very ill of dysentery. About a month ago he was getting much better, and had some hope of recovery; but after a relapse he became so weak

that he gave up all expectation of returning health, and when the medical officer intimated to him the necessity of beginning to look out for another world, he answered with great confidence, that he had not to begin that work, but wished rather to die than to live. During the remainder of his life he continued to enjoy an almost uninterrupted peace of mind. There was nothing rapturous or transporting, but a steady confidence in the merits of Christ Jesus, which enabled him to look forward to death with satisfaction and delight. He told me he sometimes felt that he was a great sinner, but he recollected that he had a great Saviour. Since he has been very ill he has had M'Gowan constantly to attend him, who says that he continued to the end to enjoy the same degree of peace and consolation. The night before he died, on waking from a doze, he asked M'Gowan if that was the right time, and when M'Gowan asked him what time, he said, Did you not hear me sing? and then repeated with great emphasis, all the hymn beginning, 'My God, the spring of all my joys,' &c, saying that it was very expressive of his feelings.

"Thus, my dear sir, I have given you a brief account of this good man, which I have no doubt you will be happy to receive. I have always been much pleased with Brewington since I have known him, and have, I think, witnessed in him a gradual progress in grace and Christian experience, and I have no doubt he is now praising and glorifying that Saviour whom he loved and served in sincerity."

The death of truly pious and useful men is felt by the church of Christ in every part where the Redeemer's kingdom is established, but it is more powerfully felt in a country like this, where the holy man is perhaps one in ten thousand; but "the Lord is righteous in all his ways."

The prayer meetings in the houses of several of our friends, which were first noticed in my letter of last April, are continued and well attended, and are much calculated to increase and extend the work of God among us.

We have lately formed another class at the mission house, consisting of females only; at present the number is only four, but we expect an increase:

it is under the care of a zealous and excellent leader, Mr. Mooyaart. We have also got a new juvenile class formed at the New Bazar school, which consists of twenty-four promising boys, and is met by Mr. Chinner, the English master of the school.

The religious state of Colombo, altogether, is very encouraging at present; the union that exists between Christians of all denominations is most remarkable: we often meet together at each other's houses for the express purpose of holding religious intercourse, and on these occasions all distinctions are lost in the firm conviction that we are all the lovers and followers of the same Master, and that the object of our ambition is to see who will be most like him in humility, deadness to the world, resignation to the divine will, and extensive usefulness. Indeed it may be said with truth of the little flock of Christ in this place, that great grace rests upon them all. O that the little leaven may continue its influence until the whole lump be leavened.

At a late meeting of the Bible society, our active and excellent friend Mr. Mooyaart was chosen secretary, an event which is to be regarded in a very important light in relation to the future success of this valuable institution. Several plans are already under consideration and arrangement in order to further its interests, and I doubt not but we shall soon be able to communicate some pleasing information on this subject.

I have now to notice our late district meeting, held at Colombo last month; this was a time of deep interest to us all, and I know not that I have ever witnessed greater faithfulness among brethren. The ordination of our five brethren, Sutherland, Gogerly, Lalman, Anthoniez, and Cornelius, excited an uncommon degree of interest. The several services were performed in English, Portuguese, and Singhalese; upon each occasion, our chapel was well filled: a great solemnity pervaded the assembly; and much impression was excited by the relation of the conversion and experience of the brethren who were set apart for the work of God. May the effect produced by these services long remain, and the fruit be found after many days!

Extract of a letter from Mr. Hume, dated Caltura, December 30th, 1825.

OUR recent letters have put you in possession of the plans of labour we have adopted, and of the hopes we entertained of very great success attending our efforts; our hopes are now in a very pleasing manner being realized. We seem to have not only gained the confidence of the people, but to have in a very considerable degree excited a lively interest about the things of religion: this is principally to be attributed to the extensive introduction of prayermeetings among the natives.—Many who never would have come to us or to the house of God, are thus reached by the gospel, and though, as yet, they are not capable of appreciating Christianity, the beauty of its precepts never fails to recommend it to the good-will of the little companies who attend our meetings. Their nods of assent, their fixed attention, and the frequent remarks they make on Scripture subjects, prove to us not only that our words are understood, but that an interest is felt in the important truths advanced.

In a few instances I have of late heard the voice of prayer ascending from native huts as the family within were surrounding the family altar; and in one case in particular, the service was conducted by a little boy. The becoming manner in which he was reading a chapter of the New Testament, with an audible voice, collected a number of the people around the door of the hut, who, as I was passing, were listening attentively to the little worshipper within: the circumstance seemed to surprise very much. I have several times, in walking out in the evening, heard the same boy singing his even-

ing hymn. From the mouth of babes and sucklings God will perfect praise.

Our schools continue to prepare with a good degree of effect a generation that will praise the Lord. They are forming the character of the future race of Christians. They are infusing precepts of morality, and sowing seeds of truth, which, under the divine blessing, will shoot forth in the practice, and be matured into habits, in after life. Every one of our schools is not only a nursery of moral but of religious principles. The children are taught not only the knowledge of letters but the knowledge of God, of his Son Jesus Christ, and of the way of salvation by him; and every school contains a few plants which we have every reason to hope will in time be trees of righteousness, the right hand planting of the Lord. We have particular expectations in reference to the schools in and about Pantura, and indeed to the work generally in that part. The Lord has evidently in a very uncommon degree given a hearing ear, and we hope he will not withhold the understanding heart from the population of that part of the station.

Our classmeetings are still kept up, and are, in general, seasons of refreshing, at least to myself, and I hope to others also. Our sacramental occasions have of late been particularly interesting: the presence of God has been with us in a very gracious manner, and we have rejoiced with glad hearts in the full confidence that we shall feast together in the kingdom of our God. Our congregations continue steady, and are, I hope, profiting by the numerous sermons which they hear in the different languages.

Extract of a letter from Mr. Stoup, dated Galle, Jan. 20th, 1826.

THE tone of moral feeling has been greatly raised among the various classes of inhabitants in the island, both European and native, since the residence of Christian missionaries among them. This I have often heard remarked by persons long resident in the country, and well qualified, from their extensive acquaintance with its society, to make such an observation. The knowledge of Christian doctrine is gradually spreading among the natives, and especially those of the higher classes; and though it may be said of many of them, that "they fear the Lord

and serve their own gods;" yet we doubt not but this knowledge will eventually clear away the darkness of superstition and paganism from their minds, and "shine more and more unto the perfect day." The sabbath is more revered than formerly, though there is still room to wish that it were more strictly observed; yet we are happy to see that in and near the towns where Europeans reside, there is generally a partial cessation of worldly business, and more of those who are nominally Christians attend some place of worship. I think it may

be said with respect to Galle, that there is as little business going forward in it on a Sunday, as in the generality of country towns in England.

On the second inst. I had all the children of the neighbouring schools assembled in the Galle chapel, when I preached to them from John iii, 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was a most interesting occasion; the children were all remarkably neat and

clean, and behaved very orderly; the chapel was quite filled, and they read the responses of the Liturgy aloud and very distinctly. How delightful to hear from the lips of heathen children, "We praise thee, O God, we acknowledge thee to be the Lord:" "All the earth doth worship thee, the Father everlasting." Surely among this assembly one might contemplate the members of a future church, who "shall stand as pillars in the temple of our God, to go no more out."

Letters also from Matura, and Negombo, give flattering accounts of the state of their congregations, and particularly their numerous schools, those nurseries for the rising generation.

SOUTHERN AFRICA.

Extracts from the Journal of Mr. Kay, who is stationed at Caffraria.

A BRIEF description of the ceremony of ascertaining who had bewitched a sick person, I will now give.

The whole company is ranged in the form of a crescent, with their faces towards the cattle-folds. The women clap their hands, and sing with all their might; while the men beat their spears, stamp with their feet, and occasionally join in the song of the females. A kind of sorcerer (answering, in a great measure, in point of character, to the Pawaws of the American Indians, and the Angekoks of the Greenlanders) sits in a hut at a short distance, in company with eight or ten natives, who seem to constitute his council. When I arrived, he was momentarily expected to make his appearance in order publicly to declare, by whose evil influence the warrior in question was afflicted. Nevertheless, upwards of three hours elapsed before their expectations were realized. At length, however, it was announced that he was coming, when every man and woman, except those that were designed to form his train, instantly flew to the dancing party, and renewed their strange and laborious manoeuvres with redoubled vigour, making the surrounding glens echo with their doleful sound; insomuch that it might be heard at the distance of some miles. I felt deeply impressed with the idea that infernal spirits thronged the air and hovered over us.

The harbingers of the sorcerer consisted of six or eight women, one of whom first made a tour round with the

branch of a tree in her hand. When she retired, the others followed in the same manner. This done, a more formidable procession began to approach; but with more regularity than I had been led to expect. The wizard was encircled by a numerous guard, so as to be entirely concealed from view. Having proceeded until they had arrived in front of the assembly, leaving a space of about thirty yards, his train took its stand, and the song became general. In the course of a few minutes, a most frightful figure came forth, painted in different parts of his body with red ochre. One side of his face was red, and the other jet black. He had the skin of some wild animal fastened round him, in the form of a petticoat, and a piece of a jackall's tail fixed on his forehead. Upon coming to about the centre of the circle, he occasionally writhed as if in agony; and at other times threw himself into the most violent attitudes. Having again retired to the centre of his guard, he required that the oxen, which they were about to present him for his services, should be brought before him, together with a certain bead, to be taken off the dress of each individual in the opposite party. These were immediately brought, and the latter article laid at his feet with the utmost reverence, by the persons who presented them, and who passed before him in regular rotation for that purpose. The impression on the minds of the natives is, that he discovers the witch by scent. Hence he pretends to

smell those body beads to aid his determination of the matter. His requisitions being complied with, they again proceeded with their clamorous song, but continued only for a few minutes: when, silence being commanded, he commenced his harangue, to which all listened as though he had been an oracle: and excepting the occasional expressions of applause, which sometimes proceeded from all parts of the circle, the utmost stillness prevailed, and the attention of every individual seemed to be as steadily fixed, as if life or death were to be the result of his decision.

He at length declared, that the warrior had been brought to the gates of death,—partly by the evil influence of a woman, who is supposed to have bewitched her husband (because he died!) some time ago,—partly by the daughter of a neighbouring captain, in having unlawfully detained a small leathern bag belonging to the sick person,—and partly by the captain (brother of the afflicted) of the kraal

in which they were then assembled. Here the captain stood up, and demanded the reasons for his thus charging him: at the same time requiring that he should prove his assertions; exclaiming with a loud voice,—“Is not the man my brother? what inducement could I have to injure my brother? How did I take that which you lay to my charge? And supposing it to be true, in what way could that injure my brother?” The fellow, unable to answer these, and several other questions of a similar nature, slunk away in confusion, and under evident apprehension of personal danger, as the whole assembly seemed now to be divided into two parties; and the one which supported him was by far the smallest. It was well for himself, that he had postponed his appearance until the shades of evening furnished him with a curtain, and facilitated his escape; and it required but a few words on my part, to show that such men are actuated by the “father of lies.”

WESTERN AFRICA.

Extract of a letter from Mr. Piggott, dated Free Town, Sierra Leone, Feb. 15, 1826.

If the committee intend enlarging their borders, there is much ground to be possessed, a most spacious field of labour, both in the Bullom and Timmanee countries, which are occupied by no one but the “Prince of the power of the air, the spirit that now worketh in the children of disobedience.” Here is not only a large field of labour, but with pleasure I announce to you, my dear sirs, that I think there never was, in the memory of man, a better opening for the spread of the gospel among them; for since the arrival of our most excellent governor, a very large tract of country has been ceded to the British government, so that now, under the protection of our own laws, we may have access to almost any part around us. Since I last wrote to you, I have been over to the Bullom shore, and I beg now to state the following particulars. It being evening when I arrived, I just paid my respects to the venerable old King George, who is now upwards of 109 years old, having the use of all his faculties and limbs, and generally enjoying a good state of health. He has been king upwards of twenty years,

and was in England about twenty-four years ago. He received me kindly, and after I had mentioned the purport of my coming, he promised to hear my palaver in the morning, and that he would send for one of his sons, who was at a town some distance off, to be the interpreter, as he knew both English and Bullom very well. After waiting for some time in the morning for the young man in vain, I inquired whether there was any one else; but for my own part, I could see the need of no one, as the king could understand and speak English very well. However, according to his wish, we found a man, and after offering my present to the king, (which is always the first step towards hearing a palaver, and for which the king thanked me very kindly,) I began to make known the object of my coming, which was to know whether they were willing to receive religious instruction. The old man replied, “I like white man too much, and would be glad if some one would come, for that word lives in my heart;” that is, it was his earnest desire to have some one to teach them. I asked whether they would wish to have a

school. The king, and the head men present, said, they would be glad to have a school in which to teach the children; for the king said, "I have plenty of children; I have sent some into the Mandingo country to be taught, and some I have given to white men in Free Town," but he said, "If I could have a school at Bullom, I would have them back and give them to you." I was truly sorry to hear some were sent into the Mandingo country to learn, because without doubt they will also learn its religion. The Mandingoes are strict Mohammedans, and it is through their schools that they are become so numerous.

I asked how many children the late Mr. Nylander had when he was at Bullom; he said, thirty boys and eight girls, but he could give me as many as I wanted. "Suppose," said the king, "you want ten, twenty, thirty, or more, I will give them to you, for I have plenty." But it was to be upon this condition, that we feed, clothe, and have them entirely under our care. "For if they live with their parents," said the king, "it will not be good; their parents will send them to work, so that they will but seldom come to school;" neither, unless we were to have them from their parents, would there be any probability of their leaving their superstitious ways. It was upon this condition Mr. Nylander had the boys. I have oftentimes heard that pious man lament, with tears in his eyes, that he ever left that place for Kissey. As for school house, chapel, and ground for farm, the king said I might select what part I chose, and have as much ground as I wanted for

cultivation, by first mentioning it to him and letting him see it, (and, as I suppose, making him a small present for it.) They could not, or would not, tell me the population of either town or country, owing to some superstitious notion among them, or being unwilling to suffer white men to become acquainted with their strength. I have since been informed by H. Savage, Esq., who is well acquainted with the country, that he supposes their population not above 700 or 800. And I should imagine there are not above 100 at the town where the king lives; but they informed me there were more than forty small towns around them, some of which, however, do not contain above seven or eight houses. With respect to the healthiness of the place, I have not conversed with one who does not consider it the most healthy of any part on the coast. I believe it to be the most so of any part I have seen or visited, especially at a place called Clarkson, where Mr. Nylander used to reside, about ten minutes' walk from the town: it is all level ground, and about forty or fifty yards above the surface of the water, just opposite to Free Town harbour, so that a person might stand at his door and have a full view of Free Town, and of all the vessels in the harbour, and before they get to the Cape when coming in, as also when going up or coming down the river. When the bush is cut, (which has grown since Mr. N. left,) there is nothing to obstruct a free current of air both from sea and land. The place also abounds with fruits of various kinds, and the soil appears very good.

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Tallahassee Mission.—Extract of a letter from the Rev. Josiah Evans, dated Tallahassee, October 18, 1826: "Since our last report we have had several camp meetings; and, as on many other occasions, they have been much blessed of the Lord in the awakening, conviction and conversion of sinners. Our camp meeting in the Pea River Mission was truly a good time. The number that attended the meeting was but few; but the people behaved with great decorum, and manifested much attention to the word preached. We did not suppose that

there were more than 150 people that attended the meeting at any one time; but out of that number there were 21 that professed to be converted during the meeting. I would suppose that nearly one-fourth part of the non-professors that attended the meeting were converted. It may not be amiss (for the encouragement of the aged sinner) to mention the conversion of an old man, in the 73d year of his age, and who had been literally blind 15 years. This man manifested signs of penitence at the commencement of the meeting. He seemed to be almost in despair.

But on the third day of the meeting he realized that it is possible for a man to be born when he is old. His change was quite visible. He was exceeding happy, and exhorted all around him to draw near the Lord; for, said he, I, an old sinner, have obtained mercy, and so may any of you. To make use of his own language, 'I have been in the dark 15 years. I have not been able to see my way, nor have I seen the sun; but now, glory to God, I can see the way to heaven as well as any of you.' But this rare instance of late conversion should not encourage others to put off the concerns of their souls to a late period of life; for how very few live to this age. Brother Turrentine, the missionary of Holmes' Valley, commenced the labour of his mission under discouraging circumstances;—but, like a good soldier of Jesus Christ, he persevered in the way of duty and obedience, and has formed several societies that seem quite alive in religion. The people of this mission had been destitute of preaching of any kind, except one or two neighbourhoods, even from the settling of this country; but the most of them have heard the gospel with gladness, and embraced the same. Truly this wilderness is beginning to blossom as the rose. O that these blossoms may not be blasted nor withered; but may they mature and bring forth fruit abundantly, some thirty, some sixty, and some a hundred fold. We also had a camp meeting in that mission commencing 14th Sept., which was attended with much good. Seriousness and attention prevailed among the people during the meeting. Sixteen joined society. I suppose nearly that number were converted to God. There has been no revival of consequence in Tallahassee mission, and only an increase of about 35 during the year. Our camp meeting for this mission was held last week, which we trust was not in vain; though we had fewer conversions there than at either of the former. The behaviour of the people at each of these camp meetings was praiseworthy, and I believe many of them will praise God in eternity for blessings received at camp meetings."

Wyandot Mission.—Our information from this mission has not been very particular recently. A letter, however, from the Rev. Jas. B. Finley, states that the work is progressing, that no abatement of zeal is manifested by

the converted Indians generally. We are very sorry to learn, that Mr. Finley's health is poor, and that consequently he is obliged to remit in some measure his labours among those people; but his place is to be supplied by the Rev. James Gilruth, who, we trust, will be instrumental of preserving them in their "most holy faith," and of extending the work among those who yet remain in pagan darkness.

Canada Mission.—A letter from the Rev. William Case, states that the work is still prospering, particularly among the Missisaukas, at the Credit and at Bellville. It is hoped that the sympathies of the Christian community which have been excited towards these people, will not cease to operate until they are completely emancipated from their pagan thralldom, and restored to the rights and privileges of Christian men.

Mobile.—A letter from the Rev. John R. Lambeth, dated Nov. 1, 1826, states, that in consequence of the prevalence of the yellow fever in that place, during the months of July and August, the congregation had been much reduced; and that even in the country, where many of them had fled for refuge, but few could be collected for meeting. The writer, however, says, "I visited many of the sick, and tried to impress on their minds the necessity of the great Physician of souls, with what success may be known hereafter. One, at least, died triumphant in the faith. As soon as it was thought safe I returned to the city, and have been trying to do all the good I could. The congregation continually increases, and hear the word with great attention. On the whole I think my prospects are flattering."

Cherokee Mission.—Extracts of a letter from the Rev. Nath. H. Rhodes to the editor of the Wesleyan Journal, dated Oct. 23, 1826: "My third quarterly meeting is now over. Since my last to you, I have extended the round of my circuit into the Cherokee nation. I have two appointments in the nation, but, as yet, little or no good seems to have been done. Few come to meeting, and when I ask them to go to meeting, they point to their ears, signifying that they cannot understand me. I attended a camp meeting held in the nation by the missionaries of the Tennessee Conference, early in the

present month. It was held at the Ooyokiloke Mission, ten miles south-east of Newtown, the seat of their national council. This mission appears to be in a prosperous state. Brother G. W. Morris, the missionary, took me to the school house, and from what I could observe there, I am of opinion that the children learn finely. There are more than fifty belonging to the church at this place. Brother Morris tells me, that during the five months that he has been on this mission, he has not heard a profane word, nor seen a drunken man, nor witnessed a quarrel, nor heard the sound of an axe on the sabbath day, (except once or twice in a case of necessity,) in the neighbourhood of the mission.

"The camp meeting began with about forty hearers, on the 5th inst. They were preached unto, from Luke xiii, 5, and they appeared deeply serious and attentive. Early on the morning of the 6th, the usual signal was given for singing and prayer, and this service was performed in the Cherokee language, at the preachers' tent, apparently with much devotion. At sunrise we held a prayer meeting at the stand. It was a gracious time. At the close of the eight o'clock sermon, mourners were invited to the altar to be prayed for. Twelve Indians came forward. The spirit of grace seemed to pervade the assembly. I was particularly delighted at the 11 o'clock service. This was conducted both in English and Cherokee. Jesus Christ was held forth on the pole of the gospel to needy sinners; and at the close of this service, mourners were again called to partake of the benefit of our prayers. The invitation was given in English and Cherokee, and 21 came

forward, who all seemed deeply affected. At the close of the sermon at candlelight, they were again invited to the altar, and 30 came forward. The work seemed genuine and deep. On the 7th inst. we had a weeping, refreshing time, at the close of the morning service; the work seemed to advance through the day; and at night, there were eight who professed conversion. The 8th was the sabbath.—During this day the word was preached in English and Cherokee. Even the full-blooded Cherokees sat and wept in the bitterness of their hearts on account of sins, seeking deliverance through faith in our Lord Jesus Christ.

"At this meeting I was pleasantly surprised at the excellent order which was maintained. The people only had to be told what we wished, and it was universally attended to. Only one instance of reproof occurred during all the meeting, and that was with a white man.

"Brother Edward Gunter, a Cherokee exhorter, whom I met with at this camp meeting, gave me an account of another one, which was held in the settlement of Creek Path Valley, about the middle of last month. He says that there was a considerable congregation from the beginning of the meeting, principally of natives; who, he assured me, were as solemnly attentive to the preaching, as any congregation could be among the whites. On the second day of the meeting, there were a number of whites who came to it, from Jackson county, in Alabama. The work advanced regularly during the meeting, until Sunday night, when it was great indeed, and as many as 15 or 20 of the natives were supposed to be truly converted."

REVIVALS.

SINCE the last number went to press we have been cheered with accounts of revivals of the work of God in various parts of our country.

Richmond in Virginia.—A letter from this place states, "I can truly say we have a most glorious revival among us, such as has never before been witnessed by the oldest inhabitants here. Many have been converted to God, many more are truly awakened, and are inquiring what they shall do to be saved. Old professors are greatly quickened, and there is a manifest

struggling for perfect love or sanctification of soul. Some profess to have attained to this gracious state. All glory be to God for the success of the doctrine of holiness.

"The signs of this gracious work began to make their appearance about the first of September; since which time upwards of 130 white persons profess to have found God in the pardon of their sins and the regeneration of their hearts. Some few coloured persons have obtained like precious faith. Of the above number 105 have

been received as candidates for membership in the Methodist Episcopal Church in this place."

Batavia Circuit.—A letter from the preacher of this circuit mentions that a glorious work of religion is going forward. It states the number which have obtained mercy is very considerable, when compared with those who are still crying, "men and brethren, what shall we do to be saved?" We have had several meetings which have been attended with much of the Divine presence, and in which souls have been born from above. The first sabbath evening in which we invited the mourners to come round the altar in this place, five came and meekly kneeled, four of whom were that evening born heirs of the kingdom. Last Saturday and Sabbath were the days of our last quarterly meeting in this place, which was a season of great refreshing from the presence of the Lord. The sermon of Saturday, by our presiding elder, was very able and heart-searching, and was rendered a blessing to many. Our prayer meeting on Saturday evening was very lively and highly interesting. About 8 o'clock we requested the mourners to come round the altar, which was soon entirely surrounded, from one end to the other, with the penitent, who were incessantly crying, "Lord have mercy upon us"—"O God, save, or we perish." But before our meeting ended, God's healing power was realized, and some six or eight souls were enabled to sing Hosanna to the Son of David, and praise the Lord for his pardoning love. Among the converts of this evening were two young women of very amiable character, who were twin sisters.

Brunswick Circuit.—"About the last of August," says the writer, "while Christians were praying, and their minister labouring day and night, the Lord poured his Spirit upon us, and sinners began to inquire what they must do to be saved. This inquiry had not been made long, before some were enabled to testify that God had power on earth to forgive sin. And while young converts were praising God for pardoning love, sinners were falling upon the right and left, and crying for mercy. And from that time until the present, the work of the Lord has been reviving powerfully, and we expect many more will yet be converted.

Parents are seeing their children, for whom they have prayed many years, turning to the Lord. Husbands and wives are becoming children of God. Brothers and sisters are telling each other what the Lord has done for them. This revival is confined mostly to the young and middle aged, which we think should induce men to turn to the Lord before they become hardened in sin. The number of converts cannot easily be ascertained; but we believe many will rejoice throughout eternity for what they have seen and felt this autumn. We still labour day and night, and the work is progressing rapidly. At the last preaching there were five conversions, and many crying for mercy. O that the Lord may uncover his omnipotent arm, display his power, and make known his goodness, in the salvation of the people on Brunswick circuit."

Potsdam Circuit.—Extract of a letter from the Rev. B. G. Paddock, dated Oct. 2, 1826: "Since my last, several souls have been converted to God; and the number of inquiring persons increases daily. Prayer meetings, class meetings, and our public meetings, are all becoming more interesting. We have prayer meetings almost every other evening. The countenances of the people as they walk the streets, indicate that conviction has seized their hearts. From good information from different parts of this county, I am satisfied there never was such a time as the present. Had we twice our present number of preachers, we should have an abundance of labour for them all. I preach from 8 to 12 times a week, and yet I cannot satisfy half of the calls! My daily prayer to God is, to give grace and strength for the great work, and raise up more labourers."

Middlebury, Vt.—Extract of a letter from the Rev. J. Clark, dated Nov. 20, 1826: "Methodism in this place has much to contend with, and much to render its progress slow, as all well know who have here laboured and toiled for years which are past. Yet the God of our fathers often smiles and gives us gracious seasons while we are endeavouring humbly to wait before his throne. Our congregation on the sabbath is large and generally attentive to the word. Our meetings for prayer are held four evenings in a week, and are always interesting, and sometimes

very lively and profitable. At our prayer meeting on sabbath evenings our chapel is generally well filled, and the congregation, with few exceptions, is attentive to the solemnities of the occasion. Our society is thought, by our brethren, to be more generally engaged in the work of the Lord at present, than it has been for some years past. However, we have much cause for humility and mourning on account of the dulness which yet remains among us. Doubtless much of our present order and prosperity is to be attributed, under God, to the indefatigable labour and unwearied pains of my worthy predecessor on this station."

Buffalo District.—A letter from the Rev. Loring Grant, published in the *Christian Advocate*, contains much

cheering information respecting the revival and extension of the work of religion on several circuits in that district. After an interesting detail of the particulars of this gracious work, the letter concludes as follows: "To conclude I would observe, that the district is rising—the preachers are increasing in zeal, in the abundance of their labours, and in usefulness. Quarterly meetings are attended with much Divine influence, are rendered seasons of refreshing, and are crowned with the conversion of immortal souls. We therefore thank God for what he has already wrought, and hoping to see still greater things than these, take courage to pursue our glorious career, trusting for support and success in him who hath said, "Lo, I am with you always, even to the end of the world."

OBITUARY.

DEATH OF MRS. SABRINA S. PIER.

Communicated by her husband, the Rev. Orris Pier.

MY late consort was born February 27, 1802, in Monkton, Addison county, state of Vermont. At the age of eleven she lost her father, in consequence of which she was separated for a while from the rest of the family; but on the second marriage of her mother, she returned to the domestic circle. In early life she manifested an amiable disposition and deportment, which secured her many friends. At the age of seventeen, at the time of a reformation in her neighbourhood, under the ministry of the Rev. Nicholas White, Sabrina was awakened to a sense of her lost estate. With many prayers and tears she sought until she obtained mercy; and she was noted for the plainness and simplicity of her Christian manners and deportment. She attached herself to the Methodist Episcopal Church, and became an exemplary attendant on all its ordinances.

On the first day of July, 1819, we were united in marriage; and we lived, delighted in each other's society, for upwards of seven years—short, indeed, they seem, since I am deprived of one who so eminently contributed to pass them away so pleasantly.

During my absence in the work of the ministry she fulfilled the duties of a wife and a mother at home, evincing a steady desire to do all the will of her heavenly Father. In the midst, however, of the enjoyments of the present life, she seemed to anticipate but a short stay here. This she intimated in a letter to her mother, in which she says, "Death is on our track; and I pray that we

may be clothed with salvation as with a garment."—She was mine; but I cannot say less, than that she was a most devoted Christian, an affectionate wife, and a tender mother.

On Tuesday, the 29th of August, she was attacked with the typhus fever, which was but moderate at first, but finally increased with that violence and obstinacy, as to resist all attempts to arrest its progress. Though cheered on the first appearance of the disease with a prospect of a speedy recovery, when the alarming symptoms were discovered, they seemed to turn our thoughts on the painful prospect of a separation by death. During her illness her mind, borne up by the Spirit of her Saviour, seemed ascending to heaven, and she conversed freely on the subject of death, manifesting a perfect resignation to the will of God, whether it were for her to live or die. Being sensible, at last, that her days upon the earth would be but few, she requested me to join with her in singing a favourite hymn, descriptive of the heavenly world.

A little before her death, wishing distinctly to understand the state of her mind, I took her by the hand, and called her by name, but was so excited that I could not speak more. Anticipating my desire, she raised her eyes to heaven, with a countenance brightening with immortal hope, and exclaimed, "Let those wheels roll; I shall soon be on the shore." She then sunk into the arms of death, without any apparent pain, and her spirit no doubt rests with God.

HYMN FOR NEW YEAR'S DAY: BY BISHOP HEBER.

As o'er the past my mem'ry strays,
Why heaves the secret sigh?
'Tis I that mourn departed days,
Still unprepared to die.

The world and worldly things beloved
My anxious thoughts employ'd;
And time unhallow'd, unimproved,
Presents a fearful void.

Yet, Holy Father! wild despair
Chase from my lab'ring breast;
Thy grace it is which prompts the prayer,
That grace can do the rest.

My life's brief remnant all be thine!
And when thy sure decree
Bids me this fleeting breath resign,
O speed my soul to Thee!